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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof" (PSALMS 50: 1).

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AN UNKNOWN WORLD.

BY DR. JAMES E. TALMAGE.

THERE are few words in our language which are capable of a greater number of applications than the term "world." One writer speaks of the world as this member of the hosts of heavenly bodies upon which we reside; another uses the term to designate the inhabitants of this sphere; a third refers to the social world, the intellectual world, or the religious world. But there is possible another, and an equally proper use of the word, in the sense that every one owns an individual world, meaning that portion of the existing universe with which he comes in contact, and of which he is cognizant. The wider one makes his field of acquaintance with things about him, and the more ideas he can draw from his surroundings, the more extensive becomes the horizon of his mental world. Everything within the confines of that world belongs exclusively to the owner. That peculiar realm possesses a language and government of a unique type; and things of the grosser or material world, have to be translated into the idioms of that mental sphere, if their effects are to be felt upon its shores.

Consider one who is appreciative of the sublime and the beautiful; he walks abroad, and though he owns not a foot of the landscape through which he roams, the emotions awakened within him are peculiar to his own particular world, and could never be experienced by a mind of a grosser constitution. He holds a claim upon a property in the landscape which is to him more valuable than the fields and the crops; it is a property which finds no mention in the legal deeds, and which can never be sold or stolen. A naturalist accompanies the poet in his strolls, and in watching the rocks and the plants, the bees and the birds, he

rends in a humble, and at best, an imperfect manner, the plan upon which the Divine Architect has upreared the wondrous structure of creation; and a sense of humiliation with a feeling of awe and praise rises in his soul; 'tis an emotion capable of birth only in a world constructed as is his. The farmer sees in the blooming valley only a promise of fruitful harvests; perhaps his joy is mingled with a feeling of thankful praise, though perchance not, while the avaricious man experiences no other feeling than a desire to call the fields and the crops his own. Do not these men live in spheres and surroundings entirely different from one another? What they hear and see and feel in the material world awakens sympathetic vibrations in their minds, only as the latter are made receptive to the impressions from without. Well may the advice be repeated: "Look not without for the beautiful, if you find it not within."

The mind is beset with certain avenues along which travel the sensations and the emotions—those queer folk who inhabit our mental domain, and these avenues are called the senses. If rendered visible to the bodily eye, I think in some cases they would appear overgrown with thorns and brambles, and thickly covered with stones and pitfalls; while others would resemble the finely rolled paths of a well ordered lawn front;—'tis a divine pleasure for the owner to roam through the latter.

It is impossible to explain the meaning of either of the senses to one who has never experienced the sense himself. An intelligent gentleman of my acquaintance is fond of relating an incident which came to his observation while he was visiting a blind asylum. One of the inmates, who had been totally deprived of sight from his birth, asked my friend to explain the meaning of yellow color. The visitor tried, to his utmost ability, to describe yellow, after which the patient—who, by the way, was a good musician—said, from the description given, he would suppose yellow to be something like the sound of trumpets. The pathway of sight had never been cleared through the labyrinthine environments of his mind; his world was fundamentally defunct from that of his visitor; and if sight could be suddenly given him, he would find himself among as strange surroundings as would we if transported to mythical Fairy-land.

Another example might be given. When the principle of the so-called Dentiphone* was being tested, some experiments were made upon a number of deaf-mutes. One of the instruments was

*The word dentiphone means "tooth-sounder," and is applied to an instrument devised for conveying sound through the teeth. Such wonderful efficacy has been falsely claimed for it, that many people scarcely believe the instrument to be a reality. The principle of its action is easily demonstrated as follows: "Close the ears as perfectly as possible, and place a ticking-watch in contact with the teeth—the sound will be very distinct. Again, close the ears and place one end of a lead-pencil or stick between the teeth, and the other in contact with the sounding-board of an organ or a violin—the music will be plainly heard."

adjusted to the teeth of a fifteen year old girl, who had never experienced the sensation of sound in her life; and a gentle melody was played on an organ near by. The effect upon the girl seemed almost supernatural, she appeared entranced, and endeavored to follow the rising and falling of the notes by movements of the hand. The poor child was at that moment introduced into a world which up to that time had been entirely unknown. No one endowed with full senses can understand the organization of the deaf-mute's mind. Comparisons can only be made with known things; if one of the senses be absent the field of comparisons is shortened in that direction, though it may perhaps be extended in another.

We are used in this day to the generally accepted belief that man is *in every way* superior to the brute. Man is undoubtedly far above the animal *in his own sphere*: he is of divine origin, and by his omniscient Father has been endowed with all attributes necessary for the accomplishment of the full object of his creation; but there are humbler beings than man, who are in possession of powers, the comprehension of which is as impossible to him as was the idea of color to our blind friend.

By what peculiar and wonderful power are migratory birds and fish enabled to steer from climate to climate and from shore to shore, across or through the trackless seas, without compass or sextant and yet with the precision of a skilful mariner? The red-wing and field-fare of Britain pass their summers in Norway; the wild duck and merganser summer in the marshes of Lapland, yet all arrive on the coasts of England uniformly in early October. The herring, whiting, and cod visit the British coasts with equal precision, and from quarters equally remote. But this peculiar power is not limited to migratory animals. Dr. Good states that a carrier pigeon was taken from Norway to London, a distance of one hundred and twenty miles, and having been liberated from the top of St. Pauls' with a letter around its neck, returned home on a straight line in about four hours. The same writer reports the case of a Newfoundland dog, which was conveyed by water from Plymouth to London, and having got loose, reached home by land with a speed so rapid as to prove that his course must have been nearly a straight line. "At such instances we start back, and as far as we can we disbelieve them, and think we become skeptical; meanwhile Nature pursues her wonder-working course equally uninfluenced by our doubts or our convictions."

What mysterious power enables the dog to track his master over miles of country, and if need be among crowds of other people? Such a dog possesses powers, is open to sensations, and consequently lives in a world to all of which his master is denied even a casual glance. Dr. Nichols relates that while driving an intelligent horse into the stable-yard on one occasion, the animal became restive, nervous, and at last almost unmanageable. The

place was familiar, and nothing could be seen to excite such fear. It was soon learned that about five hours before a traveler, leading a large tame bear, had come into the yard. A few years prior to this the horse had been greatly frightened by the appearance of a bear on the highway. Here, then, was a reason why the horse should become excited at the presence of a bear; but how did the animal ascertain that a bear had been there, as at the time of the horse's fright, Bruin and his master were several miles distant?

Mr. Rhoads, in the *American Naturalist*, reports partly uncovering a spot of earth where the carcass of an animal had been buried several years before. In a few hours scores of buzzards were hovering over the place, though the gentleman himself was unable to detect any odor. Mr. Goose relates that while in Jamaica he observed vultures collecting around a hut in which some meat had been allowed to spoil, and from their numbers the birds must have gathered for many miles around. Have we to deal in such cases with a highly exalted state of the sense of smell? Or is there existing, a sense entirely foreign and inexplicable to us? The great development of the sense of smell, or of some kindred sense, among insects, is shown by the fact that a female moth in a window will attract males from an area of miles. Mr. Verreaux in Australia, captured a female specimen of Bombyx and carried the same in a box in his pocket. He was literally besieged by male moths of the same species, over two hundred of which followed him into his house.

Some of my readers have perhaps examined, and most have heard of the wonderful structure of the insect's eye. This organ is said to be compound, i.e., not composed of a single ball as is our eye, but consisting of numerous facets or individual eyes. In the ant there are fifty such facets; in the house-fly, four thousand; many butterflies possess over seventeen thousand, and in many beetles the number exceeds twenty-five thousand. Each of these little eyes is complete in itself, and if, as some naturalists suppose, the insect sees a separate image with every eye, what a formidable situation must the butterfly imagine itself in when an open-mouthed sparrow darts toward it! A few grains of sand driven along by the wind must appear as a storm of boulders; and if insects are ever given to philosophical reflections, most of them would be excusably pessimistic in their views. The insect's vision is probably to a certain extent microscopic; and much of the fairy field which is revealed to us only after the careful adjustment of a complicated instrument, is at all times within the survey of the beetle with its twenty-five thousand self-regulating lenses.

A striking suggestion is made by the examination of the auditory apparatus of insects that they are perhaps capable of hearing much which to us is inaudible. In the interior of the human ear is found a wonderful little harp of about three thousand strings; and every sound which falls upon the ear awakens sympathetic

vibrations of the particular strings attuned to that sound. There is, of course, a limit to the hearing capacity; Prof. Helmholtz names sixteen vibrations of the air per second as the lowest musical sound recognizable by the human ear, and thirty-eight thousand per second as the highest. The range of the average ear is about eleven octaves; though this differs markedly among individuals. A tone which is clearly audible to one may be silence to another. Some persons are entirely unable to distinguish the chirp of a cricket or the squeak of a mouse, while others are painfully sensitive to these shrill sounds. Judging from known law respecting the vibration of strings and of air in tubes, the auditory mechanism of the insect must respond to sound far beyond the limits of human hearing. The cricket and beetle may be sensitive to harmonies and may live in a world of musical rapture, which in our dull ears awaken no response. Prof. Cooke has beautifully remarked: The very air around us may be resounding with the hallelujahs of the heavenly hosts, while our dull ears hear nothing but the feeble accents of our broken prayers.

The powers of smell are in many of the lower animals more finely developed than in the case of man. The house-fly interprets the indications perceived through its peculiar proboscis, and learns much regarding the composition or the chemistry of substances, which the scientest becomes cognizant of only by long and complicated analytical processes. We are not supplied with any organ properly analogous to the insects *antennæ* and the sensations awakened through the means of these curious appendages are perhaps to us unknowable. Some entomologists regard the antennæ as organs of touch,* others as organs of smell, or of some unknown sense capable of distinguishing objects at a distance.

It is now believed that the forces of sound, heat and light, differ only, as regarding their origin, in the number of vibrations of the air or ether in any given time. About sixteen vibrations per second cause a dull sound, thirty-eight thousand cause a painfully shrill tone, and a greater number than this will not affect the ear at all. Some million vibrations per second give rise to heat rays; and as the vibrations increase the heat intensifies, till the pitch of about four hundred billions of waves per second is reached, which rate affects the visual organs as light. A still further increase of vibration modifies the tint of the light produced through all the colors of the spectrum; and finally darkness ensues again. No greater acceleration can affect the senses of man; but what sensations are possible, were we only susceptible to them, by the in-

*Bees and ants certainly converse by means of their antennæ; and the signs thus produced have received the name of "antennal language" from Huber. This would seem to strengthen the belief that the antennæ are simply organs of touch. Insects deprived of their antennæ become indifferent to all odors; which fact would favor the second view named above.

finite increase of vibratory motion, cannot be guessed. All the stages of motion between the thirty-eight thousand air waves produced the shrillest sounds, and the millions which are required to give rise to the faintest heat ray, are without effect upon us. May not some organisms be awake to the effects of those stages of oscillatory movement to which human sense is oblivious? If so, the sensations awakened by such conditions may be as different from any sense possessed by man, as is sound different from light and heat. Here, then, is a possible boundless world of sensation; in which strange land naturalization-papers are unknown, and aliens are forbidden to land upon its shores.

"But ask now the beasts, and they shall teach thee," said Job; and much may be learned by following the old prophet's counsel. It is far from present intention to insinuate that too much praise has been bestowed on man's intelligence. Man has intelligence and reason, but there are other types of intelligence beside his. He is as incapable of directing his course across the ocean desert. by his own unaided intelligence as is the carrier pigeon to understand the contents of the missive which it bears. But it is right so; both men and beasts are characterized by peculiar endowments, and—

"All enjoy the power which suits them best.

* * * *

Why has not man a microscopic eye?
For this plain reason, man is not a fly.
Say, what the use, were finer optics given,
To inspect a mite, not comprehend the heaven?
Or touch, if tremblingly alive all o'er,
To smart and agonize at every pore?
Or quick effluvia darting through the brain
Die of a rose in aromatic pain?
If nature thundered in his opening ears,
And stunned him with the music of the spheres,
How would he wish that heaven had left him still
The whispering zephyrs and the purling rill!
Who finds not Providence all good and wise,
Alike in what it gives and what denies?

The immortal part of man is chained within the limits of the corporeal body, five windows are in the walls, and through these the prisoner peeps out into the infinite. The cleaner those windows are, the farther will he be able to see, yet in his moments of calmer reflection he cannot but yearn toward that time and state when he will drink in the knowledge of his Father's work—not through five half-blurred casements, but at every pore, when one sense will intensify all others, and all will add to one and the whole being will be alive to its heavenly environments.

THE greatest homage we can pay to truth is to use it.—EMERSON.

THE SPIRIT OF SERVICE.

In the following extract from the lips of one of England's chief divines, the crying need of the world is presented in clear and forcible words that ring with truth—Let Great Britain convince the world of the real conversion of the British people to the doctrine of universal unselfish service instead of self-assertion, and America and all other civilized people will find a way to join in the League of Nations to promote the peace and happiness of mankind.

The Archbishop of York, speaking recently on the occasion of a special service for men, said the spirit of service must overcome the spirit of self-assertion if our civilization was to be preserved. He said if there was one spirit more than another that we needed, it was the spirit of single-minded and whole-hearted service of the common good. It was no exaggeration to say that the future of civilization depended upon whether or not we were able to make a great common effort for the recovery of the spirit of service, that it might exorcise and banish the spirit of self-assertion.

The only thing that could bring real peace among men was that, after war, all nations should recognize that it had been proved that the interest and welfare of one nation depended upon the interest and welfare of another, and that it had to fulfil duties in the service of the common weal. We had tried to symbolize that new truth in the League of Nations, which was no sooner formed, with all the high hopes that surrounded it, than we found it had come into being before the spirit was created which could make it a real and living circumstance. First of all, and he wanted to say it quite respectfully, the great people of the United States seemed to have taken fright at the spectacle of the new responsibility which this common service of the world would lay upon them, and, for the present, they stood out of it. Very largely, the attitude of our own people was that of a shrug of the shoulders, but it was becoming of real and national interest that we must make up our minds whether we were going to abandon the old path of self assertion and decide to follow the new and better path of seeking our own good in the good of other nations.

In the industrial sphere, the spirit that was rife was the spirit of self-assertion. It was not organization that could kill the spirit of self-assertion and bring in the spirit of service, it was only moral and spiritual strength that could do that. The spirit needed was the Christian spirit—the spirit of common service; that alone could preserve our industries, and thereby, the life of our people. There was no truer patriotism, at the present time, than that of the citizen who said: I desire to follow Christ as He moves in the midst of men as One who serves.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 18, 1920.

EDITORIAL:

KNOW YE THE LORD (III).

At this time of the year, a hundred years ago, Joseph Smith was a reader of the Bible. There is no doubt of that. He probably spent every hour, that his labor about his father's farm permitted, in searching the Scriptures. Not many other books fell into his hands. His people were not rich; they lived on a farm in the country, sparsely settled, a distance from the nearest village. There were few books which youths of his age had access to. It was, however, quite commonly the custom for boys and girls of his age, fourteen to fifteen, to read the Bible. They did so at night by the light of the wood-fire on the open hearth, or of a pine torch, or of a tallow dip or gump, made of a loosely braided wick of soft cotton lying in an open saucer of melted tallow, or perhaps by the light of a moulded tallow candle which would probably be the best illumination they then possessed. No sperm or wax candles, except for the older people or guests, upon special occasions in the parlor. As for oil lamps they were expensive and rare; as for gas or electricity, they were at that time not known. Nevertheless, his evenings were spent reading the Bible. We may conjecture that he read for a purpose, involving search and selection, of the parts and passages of the Scriptures that engaged his attention. This was excited by the general interest in religion and the current discussion of religious principles, of the various creeds, and distinctions of meaning and interpretation of Bible texts, as they were read and preached upon by the ministers of the various churches. There were probably in the town of Manchester and the village of Palmyra, where the family attended religious services, not to exceed three or four churches. The Congregrational, Methodist, Presbyterian and Baptist. The Unitarians possibly held meetings in a private hall, and it is not probable that the Catholics had any congregation there.

The differences in the various creeds, and of the meaning of the texts, constituted the principal theme of conversation and discussion among the people. They were greatly divided and strongly opposed one to another. It was a period of much excitement caused by the energetic partizanship of the priests, and earnest enthusiasm of their respective followers. What more natural than that intelligent youths should participate in the universal clamor, for it amounted to that, and that they should

be driven to search the Scriptures for evidence to prove their side of the questions discussed, or to oppose that of their opponents.

In these humble circumstances, and this atmosphere of religious controversy, we may well believe that the Bible was in constant use in the home of Joseph Smith's parents. They were a divided household, some belonging to the Presbyterian church, and others to the Methodist, and others not yet attached to any. Among the last was Joseph himself. In his perplexity, not knowing which of the churches was right, we are informed that he was reading the Bible and was most anxious to find out from it the course he should take. No doubt he read these words of the Lord spoken to the unbelieving Jews: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. * * * There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me" (St. John 5: 39, 45, 46).

In the books of Moses, from Exodus onwards, the reality of the personal God and of his ministry to his chosen servants, could not be more certainly and impressively set forth, for God called unto him by name out of the midst of the burning bush. "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. And Moses hid his face; for he was afraid to look upon God" (Ex. 3: 6). Then followed the revelation of the Lord to him, calling him to lead Israel and deliver his people from the oppression of the Egyptians, bestowing upon him the miraculous rod, showing him the signs and wonders that should be employed before Pharaoh, and promising him, because he plead that he was not eloquent, but slow of speech, that he should have Aaron for his spokesman. "And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee he will be glad in his heart. * * * And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him, And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him" (Exodus 4: 14, 27, 28).

The first eight verses of the sixth chapter of Exodus is so personal in its account of God's purpose to deliver Israel from the Egyptians and establish them in the land of Canaan as he had promised them, that but to read it, carries the assurance of his being present, appearing and speaking to Moses as a real, all-powerful, supreme director, and commander, giving authoritative instructions to the men of his choice and selection, to take up the burden of a certain labor, which history demonstrates, was in due time fully performed.

Throughout the preparation for their departure from Egypt, and in their forty years' journey in the wilderness, while delivering

the laws and teaching, the people the word of the Lord came continuously to Moses. Almost every chapter of Exodus, Leviticus and Numbers begins with the phrase, "And the Lord spake unto Moses." In the twentieth chapter of Exodus he revealed the ten commandments. "And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, ye have seen that I have talked with you from heaven" (Exodus 20: 22).

Thus on to the end of his life was this great prophet in direct communication with the true and living God, and after he had been taken up to the mountain of Nebo and shown all the land which had been promised to the descendants of Abraham, but which he had been forbidden to enter, "the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord" (Deut. 34: 4, 5).

"Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. * * * There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee" (Joshua 1: 1, 2, 5).

These words of the Lord were literally fulfilled as they had been spoken. Joshua led the hosts of Israel into the land, conquered the kings and alien people there, and divided to the tribes of Israel their inheritances as promised to their forefathers, and finished his work when he became old.

The next exceedingly interesting vision of the Lord is recorded in the sixth chapter of Judges and relates to the calling of Gideon." "And the angel of the Lord appeared unto him and said unto him, The Lord is with thee, thou mighty man of valor. * * * And when Gideon perceived that he was an angel of the Lord, Gideon said, alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee, Fear not; thou shalt not die" (Judges 6: 12, 22, 23).

In the thirteenth chapter of Judges is the interesting account of the vision of an angel of the Lord to Manoah and his wife. "Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. * * * And the woman bare a son and called his name Samson: and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan" (Judges 13: 21, 22, 24, 25). Under the influence of this spirit, Samson wrought the prodigious feats of strength for which his name became synonymous through all the ages. He was, however,

more than merely the strong man, for he judged Israel twenty years.

These visions of the Lord to his servants before the advent of Samuel are such as to carry the impression of his individuality, his care for and interest in the children of men, through whose families it was his design and purpose to bless them, and to raise up races and nations having the blood of nobility and the faith of obedience in their natures; by which there should be found rulers and leaders to serve God, in all the succeeding generations, as He should from time to time call them.

Acquaintance with the Scriptural fact that the Almighty lived and was always the same; and had appeared and spoken to men for a period of three thousand years, undoubtedly established that perfect confidence in the mind and heart of him, in whose veins ran the blessed blood of Israel, and whose spirit was among those, who were chosen before the world was and designated by the God of heaven as his captains. This was among the preliminary qualifications that led Joseph Smith in his youth to seek the Lord, whose prophet it was his destiny to become.

J. F. W.

KIND DEEDS BEAR FRUIT.

We are advised by President Birchall, of the Irish conference, of a very gratifying recent action taken by the Relief Society of the Dublin branch. He writes, in effect, as follows, enclosing a cheque for ninety pounds:

The sisters of the Relief Society here, upon reading in the *Star* your account of the benevolence of the Swiss saints, in providing a shipment of goods for the relief of the destitute saints in Vienna, determined that they should also contribute to the assistance of their unfortunate fellow-members, in the stricken, starving districts of the Swiss and German mission. They, therefore, set to work with great energy and solicited, from members of their own branch, subscriptions to this fund, with the astonishing result that in a very short time they had accumulated the handsome sum of ninety pounds, a most generous contribution from a single, small branch of the mission. All praise and honor to the sisters of Dublin! "For God loveth a cheerful giver." Surely the saints of Dublin must stand high in his affection, and their names will be blessed indeed by the recipients of their bounty, and by thousands who learn of it and love them for it.

Another instance of interest created by the recital in the *Star* referred to, came to our notice in a letter from a sister in Leeds, asking if she could be put in touch with the Vienna saints, in order to send them some clothing. The impulse of the saints, of whatever land or nation, to care for and cherish each other is born of the Spirit of our holy religion. "Love ye one another!"

J. F. W.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference convened Sunday, March 7th, 1920. There were in attendance: President George Albert Smith, and Sister Lucy W. Smith; President Charles W. Hatch, Elder Robert C. Combes, and Sisters Clare H. Combes and Caroline J. Hatch, traveling missionaries of the Birmingham conference.

At the opening session the Sacrament was administered by William Pitt and Frederick J. Barbour.

Children from the different Sunday-schools and Primary association of the Handsworth branch performed various parts in a pleasing manner.

President Smith expressed his happiness in again meeting the saints of the Birmingham conference. He showed by illustration the spiritual and temporal value of fasting and paying fast donations; that there would be no poor if the fast-day donation were kept. After kindling the fire for testimony, he invited all to speak. No time was lost. Charles C. Edwards was the first to bear a faithful testimony, followed by John B. Ward. Norman Dunn felt to praise the Lord for His protecting care and overruling power, that the five of the Priesthood from his branch who had been in the war had all returned uninjured. Sister Esther Gittins felt to rejoice, in the manner that she had been blessed during her missionary labors, and that several to whom she introduced the gospel are still investigating the truth with joy. Brother William Gittins, while at the war, had been trained as a regular soldier, but had prayed that he would be spared from killing. The Lord heard his prayer, for he was transferred to clerical work. George Grundy related how the Lord had answered his prayer, when in the midst of the horrors of war. Only seventeen remained standing from an army of three hundred. He prayed that the Lord would send him home; immediately he was crippled by a bullet and sent home. William Pitt taught that we must live the gospel in order to know its truth. Charles McGilvray proved that if we are determined to serve the Lord, He will aid us. While in war service, he was ordered to serve beer and cigarettes, but felt opposed to doing so, since they are so injurious to man. He went to the N. C. O. for information, presented the matter to the commander, and was released. All were ordered to parade for Church of England. He complained, and was told by the official, "You are right, we have charge of your body, but cannot touch your soul."

Brother Arthur Dix was pleased to bear his testimony. Albert Field related how he had been healed by the power of faith. Amy G. Taylor, Nellie Mason, Charles Collins, Arthur Nock and Emily Owen all bore splendid testimonies of the truth of the gospel.

One hundred and five present.

At the afternoon session the speakers were Elder Combes, Sisters Hatch and Lucy W. Smith, who gave a grand discourse on the Church auxiliary organizations that was attentively listened to and greatly enjoyed by all present.

The evening session opened by the choir singing an anthem, "Daughter of Zion." Prayer by Brother McGilvray, of Kidderminster. President Hatch presented the authorities of the Church, who were unanimously sustained, including Charles W. Hatch as president, Robert Charles Combes, Caroline J. Hatch, and Clare H. Combes, as traveling missionaries of the Birmingham conference.

The first speaker was President Smith. Said he trusted that the Spirit of God would be with him. He explained that the members of the Church have a right to vote to sustain or reject the authorities of the Church, as they see fit. It is by a majority of the votes that we uphold the ruling authority. The votes of the saints should be given with serious and faithful hearts. He spoke of the value of the *Millennial Star*; that it was an authorized medium in the Church, and urged that every Latter-day Saint family have a copy weekly in the home, so as to keep in tune with the heads of the Church. As Latter-day Saints we believe the Bible to be the word of God as far as it is translated correctly. There was a time when the people of the world had not access to the Bible. It was only for the ministers, and was chained to the altar. To-day there is no reason why every man and woman should not have a copy. God has opened the way whereby we may obtain His word. He admonished all to read the Bible and live up to the laws and ordinances contained therein. Saints should stand as pillars of light in the community in which they live. President Smith spoke also of the Book of Mormon as a record of God's people in ancient America, and of the Doctrine and Covenants as dealing with His people of to-day. Another book we believe in is the Pearl of Great Price; all these books contain the word of God and should be read by all people. He explained the difference in the teaching of the world and of these divine books. He referred to the Word of Wisdom as revealed of God, for there were no schools upon the earth that taught such truths; they were not then known. Our love for the people of any community ought to be enough to prove that the Latter-day Saints are Christians. Whoever says that the Mormons are not Christians wilfully misrepresents them, or is totally ignorant, for there is no people that have a fuller knowledge of Jesus of Nazareth. President Smith urged all to live up to the teachings of the Lord, and invoked God's blessings upon all.

A sacred solo was very beautifully rendered by Lucy Hartopp, of Nuneaton. President Hatch urged the newly baptized members to go forward and not to remain idle. He bore a strong testimony to the truth of the gospel. He prayed that we should go away from this conference spiritually fed and blessed, deter-

mined to honor the Priesthood that we hold. Benediction by Arthur Dix.

Saturday evening, March 6th, 1920, a meeting was held for the benefit of the priesthood and lady missionaries. It was well attended, in spite of the bad weather. The presidents reported the branches as generally progressing.

Brother Frederick J. Barbour gave an account of the Lord's goodness to him in his infirmity. (He was struck dumb at the war). He has great hopes of entire recovery of his speech and health. He strongly advocated the keeping of the Word of Wisdom.

President Smith enthused all present with desires to put forth greater efforts in their various duties. He illustrated what great works can be accomplished by even one man who is determined and sincere, bringing our attention to the life of President Penrose and others whom many have been acquainted with.

There was also held a baptismal service, at which one adult and five children were baptized by Elder Albert Field.

Total attendance of the conference meetings was three hundred and ninety-six persons.

CAROLINE J. HATCH, Clerk of Conference.

DISTRICT MEETING AT GATESHEAD.

A DISTRICT MEETING for the three north branches of the Newcastle conference was held at Gateshead, Sunday, February 29th, 1920. There were in attendance: President George Albert Smith, of the European mission; Dr. George H. Higgins, of the Leeds conference; President David E. Randall, and Elder Leonard A. Higgins, of the Newcastle conference.

The first meeting was for the lady missionaries and priesthood. President Randall welcomed all. Reports of the branches were given by the branch presidents. The remaining time was taken up by President Smith and Dr. Higgins, who gave timely counsel and advice.

The afternoon meeting was very well attended. Prayer by Brother Frederick Oates. Children of the various Sunday-schools rendered a program, consisting of songs, recitations, etc., which plainly showed the efficient way in which they are instructed.

Elder Leonard A. Higgins spoke upon Ecclesiastes 5:3: "For a man cometh through a multitude of business, and a fool's voice is known by a multitude of words."

Elder J. A. Marquiss related the pleasure he had while performing his mission in the Birmingham conference.

President Smith occupied the remaining time of the afternoon session. He explained how it was that the gospel was so unpopular in this day. He referred to the former dispensations, the time of Noah, when only eight souls accepted it; the time of Lot,

when only his family were saved, and the time of Christ and the apostles, when few would believe and accept the truth. He spoke of the many blessings we obtain by living according to the laws and ordinances of the gospel.

Benediction by Brother Albert E. C. Banks.

Evening session: Invocation by Brother Thomas R. Mann. A solo was rendered by Sister L. Batt.

Dr. George H. Higgins spoke about pre-existence, life on earth, and the hereafter, showing the vital need that we should keep this estate, that we can progress hereafter.

An instrumental trio, entitled: "The Better Land," was given by Sister Theodora Bitton, Brother William W. France and Elder Leonard A. Higgins.

President Smith said that millions of people do not believe that Jesus Christ is in very deed the Son of God. He spoke of the divine mission of the Savior, and proved that He was the only begotten Son of God in the flesh. "The only way," President Smith said, "that we can be saved, is through the divine mission of Jesus Christ.

Closing remarks were made by President David E. Randall. Benediction by Brother Grey Batt. There were one hundred people present.

On Monday morning, at the funeral of Brother Thomas Stawart, President George Albert Smith delivered a beautiful sermon on "The Resurrection."

FROM THE MISSION FIELD.

Concert.—February 28th, 1920, the sisters of the Pudsey branch, Leeds conference, held a "tea" and concert for the funds of the Relief Society. It proved such a success that the refreshments fell short, but all were pleased for that reason, and thoroughly enjoyed the occasion.

Bazaar and Social.—Wednesday, February 18th, the Watford Relief Society held a very successful bazaar and social. Sister Anna O. McKay was given the honor of opening the bazaar. The large crowd, most of whom were strangers, were eager buyers at the splendid display of needlework. All present had a jolly good time.

Branch Conferences.—The Nelson branch conference was held on February 22nd, 1920, President Thomas H. Brown presiding. There were in attendance, President William J. Starkey, Elder Ira Mount, and President John E. Owens of the Burnley branch. Three sessions were held. Addresses were given by Brother William Brown, and Brother Edwin Owens. At the evening

session seventy members and investigators were present. President Thomas H. Brown reported the condition of the branch and Elder Mount gave an address.

The Sheffield branch conference was held on Sunday, February 22nd, 1920. There were in attendance: Elder Junius F. Wells, from Liverpool, President Virgil B. Stallings and Elder Alexander M. Graham of the Nottingham conference, President Joseph Hamstead, Elder Samuel Beggs, and local elders of the Sheffield conference. Afternoon session: Prayer by Brother Herbert Stagg. Sacrament was administered by Brothers Richard S. Gregory and Samuel Gratton. Branch President George C. Wilson welcomed all present, and the local authorities reported the condition of the various organizations. The general and local authorities were presented and unanimously sustained. President Stallings spoke upon the necessity of being in harmony with God, relating an interesting incident. Elder Wells related how the adversary tries to hinder the work of God, but showing how the truth always came out victorious, stating that the Church of Jesus Christ of Latter-day Saints grows stronger day by day, and has from the beginning, and will for all time to come. Benediction by Brother Richard S. Gregory. The evening session: prayer by Brother Oliver Shaw. Elder Graham spoke upon the necessity of having faith in God; not a dead faith, but a living faith. Elder Beggs spoke upon the resurrection, and bore testimony to the truth of the gospel. President Hamstead reported the condition of the Mutual Improvement Association, and spoke upon charity, showing the necessity of keeping the commandments. Elder Wells directed his remarks on how people allowed Lucifer and his followers to take possession of their bodies, showing what degradation this is. He said the fellowship of the Holy Spirit knows no selfishness; that they have become the greatest of all, though they are the servants of all; even as the Almighty is supreme while serving all creation. He related incidents showing how the Lord hears and answers prayer. Benediction, Brother Joseph T. Quiney.

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